CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

Mr. Reed—There is a fine passage in "Brown's Philosophy of the Human Mind," on the absurdity and injustice of persecuting others for a diversity of belief, more particularly in matters of religion. It begins on the 40th page, and ends on the 43d. The extract, I think, would be pleasing to many of your readers, and would furnish them with a specimen of that beautiful language, clear reasoning, and good feeling which characterize the writings of this great philosopher.

Yours, respectfully, G. R.

Nor is it from the danger of scepticism only, that a just view of the principles of his intellectual constitution tends to preserve the philosophic inquirer. It saves him, also, from *that presumptuous* and haughty dogmatism, *which*, though free from doubt, is not, therefore, necessarily free from error; and which is, indeed, much more likely to be fixed in error than in truth, where the inquiry, that precedes conviction, has been casual and complete. A just view of our nature as intelligent beings, at the same time that it teaches us enough of our strength to allow us to rest with confidence on the great principles, physical, moral, and religious, in which alone it is of importance for us to confide, teaches us also enough of our weakness, to render us indulgent to the weakness of others. We cease to be astonished that multitudes should differ from us; because we know well, that while nature has made a provision for the universal assent of mankind to those fundamental physical truths, which are essential to their very existence, and those *fundamental truths* of another kind, which are equally essential to their existence, as subjects of moral government, she has left them, together with principles of improvement that insure their intellectual progress, a susceptibility of error, without which there could be no progression; and while we almost trace back the *circumstances* which have modified our own *individual* belief, we cannot but be aware, at the same time, how many sources there are of prejudice, and, consequently, of difference of opinion, in the various situations in which the multitudes, that differ from us, have been placed. To feel anger at human error, says an ancient philosopher, is the same thing as if we were to be angry with those who stumble in the dark—with the deaf for not obeying our *command*—with the sick—with the aged—with the weary. That very dulness of discernment, which excites at once our wonder and our wrath, is but a part of the general frailty of mortality; and the love of our errors is not less inherent in our constitution than error itself. It is this general constitution which is to be studied by us, that we may know with what mistakes and weaknesses we must have to deal, when we have to deal with our fellow-men; and the true art, therefore, of learning to forgive *individuals*, is to learn first how much we have to forgive *to the whole human race*.

How much of the fury of the persecuting spirit of darker ages would have been softened and turned into moderation, by juster views of the nature of man, and of all the circumstances on which belief depends! It appears to us so very easy to believe what we consider as true—or, rather, it appears to us so impossible to disbelieve it—that, if we judge from our own momentary feelings only, without any knowledge of the general nature of belief, and of all the principles in our mental constitution by which it is diversified, we very naturally look on the dissent of others as a sort of wilful and obstinate contrariety, and almost as an insulting denial of a right of approbation, which we consider ourselves, in these circumstances, as very justly entitled to claim. The transition from this supposed culpability to the associated ideas of pains and penalties, is a very natural one; and there is, therefore, a sufficient fund of persecution in mere ignorance, though the spirit of it were not, as it usually is, aggravated by degrading notions of the Divine Being, and false impressions of religious duty. Very different are the sentiments which the science of mind produces and cherishes. It makes us tolerant, not merely by showing the absurdity of endeavouring to overcome, by punishment, a belief which does not depend on suffering;—but which may remain, and even gather additional strength, in imprisonment, in exile, under the axe, and at the stake. The absurdity of every attempt of this kind it shews indeed; but it makes us feel, still more intimately, that *injustice* of it, which is worse than absurdity—by shewing our common nature, in all the principles of truth and error, with those whom we would oppress; all having faculties that may lead to truth, and tendencies of various kinds which may mislead to error, and the mere accidental and temporary difference of power being, if not the greatest, at least the most obvious circumstance, which, in all ages, has distinguished the *persecutor* from the *persecuted*.

Let not this weak, unknowing hand,
Presume thy bolts to throw;
Or deal damnation round the land,
On all I judge thy foe!

If I am right—thy grace impart,
Still in the right to stay;
If I am wrong—O, teach my heart
To find the better way.*

*Pope's Universal Prayer, v. 25—32.

Such is the language of devout philosophy. No proud assertion of individual infallibility—no triumph over the consequences in others, of a fallible nature, which ourselves partake in common—but the expression of feelings more suited to earthly weakness—of a modest joy of belief, which is not less delightful for the humility that tempers it; and of a modest sorrow for the seeming errors of others, to which the consciousness of our own nature gives a sympathy of warmer interest. The more important the subject of difference, the *greater*, not the *less*, will be the indulgence of him who has learned to trace the sources of human error—of error, that has its origin not in our weakness and imperfection merely, but often in the most virtuous affections of the heart—in that respect for age, and admiration of virtue, and gratitude for kindness received, which make the opinions of those whom we love and honour seem to us, in our early years, as little questionable, as the virtues which we love to contemplate, or the very kindness which we feel at every moment beaming on our hearts, in the tender protection that surrounds us. That the subjects on which we may differ from others, are *important to happiness*, of course implies plies, that it is no slight misfortune *to have erred*; and that the mere error, therefore, must be already too great an evil to require any addition from our individual contempt or indignation, far less from the vengeance of public authority—that *may* be right, in the opinions which it conceives to be insulted by partial dissent;—but which *must* be wrong, in the means which it takes to avenge them. To be sincerely thankful for truths received, is, by the very nature of the feeling, to be sensible how great a blessing those have lost, who are deprived of the same enjoyment; and to look down, then, with insolent disdain, on the unfortunate victim of error, is, indeed, to render contemptible, (as far as it is in our feeble power to render it contemptible,) not the error which we despise, but the truth which allows us to despise it.

ON THE SPIRIT BECOMING UNITARIANS.

To the Editor of the Monthly Repository.

It is very gratifying to view the faith of Unitarian Christians in connexion with a manly freedom of mind, and a fearless exercise of the understanding, such as the history of religious inquiry has never before exhibited. It is still more delightful to see its appropriate effect on the temper of a man's heart; to view it pre-eminently favourable to an amiable mind; an enlarged catholic spirit; a spirit friendly to social charities and private affections; in a word, a kind and candid temper, without which religion has no beauty, and human nature no loveliness. One is naturally desirous that such a spirit should "go on to perfection," and that every thing in the conduct or writings of our Unitarian brethren, really or apparently inconsistent with it, should be done away. Permit me, sir, by your useful pages, to throw out a hint or two for so good an end. With a very distinguished zeal and ability, the Repository and Reformer have protested and argued against the popular creed; and, with the most of your readers, I have no doubt that the name of Calvinism is tantamount to every thing unamiable and bad. I cannot but think, sir, we have somewhat erred in this course of proceeding; and that the effect has not been good, either to our own minds, or in facilitating the conversion of our brethren. Should it appear to my fellow Unitarians that some ignorance of human nature has been betrayed, some disingenuousness discovered, and a forgetfulness of the requisitions of the christian character, I shall be confident of their candid acknowledgement and ready correction of the error. To come to the point: If the wise and the good and the amiable (and who will say there are not many such?) amongst our Calvinistic brethren, deny the truth and correctness of the consequences we charge on their creed, and say, (as they do,) "Were Calvinism the odious thing you describe it, we would fling it from us," shall we continue the disingenuous practice of taxing the system with them? It has ever appeared to myself, sir, bad every way—bad to the best Unitarians, in embittering the temper towards their fellow Christians, strengthening prejudice against them, and increasing the coldness and distance between them. The accurate observer of human nature may perceive that some of the best of men hear from the pulpit, or read, such charges on religious *opponents*, (an ugly word,) with a complacency sometimes which does them no good, either in the pursuit of truth or the practice of charity. Indeed, whenever the zeal of the pulpit has caused the kind of remark, "Calvinism has had a good trimming today," it is only too obvious the exertions of the preacher have been worthles. It is equally bad to the Calvinist, who is irritated and made indignant to see his religion represented in such odious colours; and, if he be not more than man, his dislike to those who do it must be augmented. And surely it is not the serious, conscientious Calvinist it would convert by misrepresenting his system; that is, charging it with consequences he denies, and knows nothing of in his own feelings and character. The less sincere professor of Calvinism is not likely to quarrel with a creed which, should the Unitarian convince him of its falsehood and evil, he would still prefer, as best suiting his defective views and principles. Will not all Unitarians acknowledge there is in thousands and tens of thousands of our fellow Christians, who make a serious profession of Calvinism, an ardent zeal, a pure and fervent piety, a warm, active, unwearied benevolence, scarcely equalled, certainly not excelled, by any other Christian professors? How must such men feel when they read Unitarian descriptions of Calvinism? That they are equally false and offensive, and the worst possible way of advocating another system. If it be said, our cause is more misrepresented, it suggests at once the best argument for condemning the practice. Forbearance on our part would persuade and prevail more than the keenest words; and it is hardly necessary to remark, that if misrepresentation were on *one* side only, it would be comparatively harmless, and could not be perpetuated. I would, sir, I could persuade all my Unitarian brethren there is something low and vulgar in our usual way of speaking of the opposite faith,* and that it offends equally against good taste and good policy; and I am very desirous of seeing in your valuable Miscellany, every possible effort to promote an urbaneness of the christian character, (consistent, surely, with its sincerity, seriousness and solidity,) that will greatly add to its beauty and influence.

As a Unitarian Christian, I am happy to think our creed has no stigma of bigotry upon it; it sanctions no harsh judgments of other divisions of the christian world; it unchristianizes none for mere opinion; it reflects on the heart of no man because his faith displeases us; it shuts out no one from salvation because he is not a Unitarian. But it should be remembered that bigotry is not confined to mere *opinion*, though such is the liberal and christian character of our faith, (as Unitarians,) it will not be our character, unless our sentiments and feelings, with respect to other christians, correspond with our creed. The worst bigotry is that of the heart, and we should "keep the heart most diligently from it." He must not be flattered with any better title than that of a bigoted man, who joins an unkindly spirit with a kindly faith; who has neglected to mould his affections to his faith; and, in consequence, regards his differing brethren without either respect or affection.—There is danger lest Unitarian Christians should feel a complacency in a generous and philanthropic creed, that may make them self-satisfied before the amiable temper of their creed is carefully grafted on their own; and, while pluming themselves on the superiority of their faith, they are indulging, perhaps, a supercilious contempt for the understanding of their fellow Christians whose opinions are opposed to their own; or suspecting their sincerity, harshly judging their hearts. Wherever this is the case, there is the spirit of bigotry, and in Unitarian professors it is the very worst spirit united with the very best faith; for the faith of the Unitarian cries out most loudly of all against it, and justly then are the holders of it shamed by every benevolent Calvinist who regards their faith with horror, but fervently prays for their conversion; or by the amiable Catholic, who closes the door of heaven on the Protestant's faith, though he would endure the labours and sufferings of a martyr to save his soul.

Your readers, sir, are greatly obliged to you for the first number of your article for August; the subject, "Unitarianism in the United States of America." Many, I am sure, would read with as much delight as myself, the following passage, and I trust with equal admiration of the spirit of the writer, (a Calvinistic Trinitarian,) and the excellence of their Unitarian brethren at Boston: "Boston is the head-quarters of Unitarianism, and many of the Unitarians there are so amiable and so intelligent, possess so much practical kindness and so many social virtues, as to exert a powerful influence in favour of their opinions, and to shame many a narrow-minded, indolent professor of a purer faith, a faith which too many of us are apt to forget it is our duty to illustrate, as well as to maintain," &c. I would, sir, that we ever made it our aim to present to our fellow Christians an amiable character and manners, as well as an amiable creed; and if we must think *proselytism* a bounden duty upon us, and are convinced we could make the conscientious Calvinist more zealous and more devout, more earnest in religion, purer in his morals, and more active in benevolent usefulness, more amiable and more happy in making him a Unitarian; let us do it by shewing him the superior excellence, in theory and practice, of our faith, rather than by pressing upon him consequences of his own system, which he very properly denies because he finds none of them in himself.

*There is probably ground for the complaint here made of the manner in which some of the modern Unitarian writers in England, (where the Repository, from which this is taken, is published) have spoken of Calvinism and Calvinists. But we do not admit that the remarks in the Repository are applicable to the manner in which Calvinism and its advocates have been spoken of and treated by the great body of respectable Unitarians in this country. The Unitarians of this country have, as a body, certainly shown, both in their private intercourse and in their periodical works, a forbearance and respect towards this class of Christians, and a fair allowance of their virtues, which is worthy of particular notice, and which ought to meet with milder and more generous returns than they have generally experienced. [*Ed. Ch. Reg.*

HINTS ON EARLY EDUCATION.

(Continued from page 126.)

INDUSTRY, PERSEVERANCE, AND ATTENTION.

It ought to be our object, that our pupils should advance *surely*, rather than *rapidly*.—The most important advantage of lessons—of regular, daily lessons, in childhood, is this:—That they afford us an excellent opportunity of enforcing habits of self-subjection, diligence, and attention, and an opportunity of cultivating a taste for intellectual pursuits. In the first ten years of life, it is not the quantity of knowledge acquired, but the habit of learning well, that is of consequence. With very young children, however, even this principle is to be acted upon with moderation. It is a rule, that such a portion should be read, spelt, &c.; and our object is to have this portion done *well*:—but we must be prepared for constant fluctuations in our little pupils. The fixed portion of business must, indeed, be done; and, if we perceive a spirit of self-will and disobedience, this must be corrected. But that our pupils will be, at one time, more industrious; at another, less so;—at one time, vigourous; at another, listless;—at one time, quick; at another, apparently slow and dull—must be expected: it is the nature, the constitution, of children.—These changes are to be borne with unruffled patience and quietness, and expressions of displeasure carefully avoided; for it is hurtful, and utterly useless, to upbraid children with dulness and inattention. Let us go through the lesson—get through it as well as we can; and then, if the child display no positive naughtiness, leave it. The fixed portion of business being completed, the child is to be dismissed; and there is little doubt we shall accomplish more at some future period.

But the self-love of parents and teachers is very apt to insinuate itself into this employment. We do not like that other children should read and write better than ours; we are mortified at not gaining the immediate fruit of our labour—that the directions given to-day, are not practised to-day. Our pupil seldom keeps pace with our impatience: this irritates the temper, and brings down complaints and punishments upon the poor child, for defects which often arise more from a want of power, than from a want of will. Thus, so painful an association with his books is excited, as may prove of serious disadvantage to him in after-life. As I have often fallen into this error myself, with my first child, so I have generally observed it in young mothers, and those unaccustomed to the infirmities of childhood. It should be remembered that the actual result of each individual lesson is of little importance, if no bad habits are formed, or wrong tempers are excited. It is by a long succession of lessons that progress will be perceived; by "line upon line, and precept upon precept." Not that we are to expect that children can be properly taught without discipline, or that the whole of learning can be rendered merely an amusement. Some objects absolutely require labour and self-subjection; but, at the same time, there is no doubt that a judicious teacher, with many children, may excite a great deal of spirit in learning, and may impart instruction on a variety of subjects, so as to interest and delight, rather than fatigue. If once we are able to enlist in the cause the inclination of a child, the chief difficulty is removed; there will be little doubt of his success, and we render him a lasting service. How careful, then, should we be to make learning as agreeable as possible, to beware of exciting disgust towards study, and to nurture a literary taste, not only as good in itself, but as an important preservative from evil, especially to boys, in future life.

It is to be regretted that the common mode of teaching has more to do with the memory, than the understanding. With many children, whose innumerable "tasks are painfully learnt and darkly understood," the memory is exercised, not to say burthened, whilst the real cultivation of the mind, the improvement of the reasoning powers, and the formation of good intellectual habits, are overlooked.* Is it not to this cause that often may be attributed the imperfect and superficial knowledge, the want of literary taste in those who have been taught merely by the common school routine—and is it not desirable that such deficiencies be remedied, as far as possible, during the intervals of time passed at home, by directing the attention to English reading—to the study of natural history, and other interesting pursuits? As it is sensible objects which the soonest attract attention in early life, the works of nature may easily be rendered the medium of continual instruction and amusement to children. On this account, natural history, in its various branches, is particularly useful, as both pleasure and

*See Locke on the Conduct of the Understanding; a book from which many excellent hints may be derived on the subject of education.

improvement may be derived from the habit of observing and examining the various objects with which we are surrounded.*

A high standard is desirable in intellectual pursuits, as well as in those of still greater value. Nothing can be less ornamental than accomplishments performed in a poor style, and with bad taste, or than that superficial and imperfect knowledge which

"——is proud that it has learnt so much."

But whilst we endeavour to inspire our children with a desire to do well, whatever they undertake, whilst we endeavour to turn to the best account, both their time and talents, we must beware of raising our expectations too high; for if an ambitious spirit insinuate itself into the business of education, it will be a source of mortification to the parent, and of irritation to the children. It is but too probable that in this case the latter will be over-urged by the former; and thus, those very objects frustrated, which have been pursued with too much eagerness.

In cultivating habits of industry, application, and perseverance, we are to remember that there is a medium to be observed in this, as in every other branch of education. These qualities are of so much value, that they demand a full share of our attention: but we are not so to pursue them as to infringe upon the necessary liberty, and the truest enjoyment of children. It ought again to be repeated, that *all unnecessary restraint is only so much unnecessary evil.* We must, also, treat with much tenderness that lassitude and apparent indolence, which even slight indisposition will occasion in children. In the short time devoted to lessons, we may gradually employ a stricter discipline; but, in play-hours, although it is a positive duty strongly to oppose listlessness and indolence, yet, with healthy and well-trained children, we shall find little else necessary than to direct their activities, to encourage their projects, and to add to their pleasures.

* The advantages of such a habit are displayed in that highly interesting work—White's Natural History of Selbourne; and in the Story of Evenings at Home, entitled, "Eyes and no Eyes."

Christian Register.

BOSTON, FRIDAY, MARCH 28, 1823.

In the Missionary Herald for March, there is a communication (p. 93) on the subject of *revivals of religion*, which contains some statements and some concessions that seem to us to furnish important aid in settling the question of the moral tendency of Calvinistic preaching, or of the style of preaching commonly adopted by the orthodox preachers of New-England. We have no disposition to impeach the good intentions of the great mass of Calvinistic preachers; but we feel it our duty to embrace every opportunity that offers of exposing what we believe to be the injurious tendency of their peculiar doctrines.

In the communication to which we have referred, the writer endeavours to give some instructions (founded on his recent experience) respecting the management of religious revivals. Among other remarks on the subject of a revival that had taken place in a particular town in Massachusetts, he has the following:

In the early stages of that revival of religion, a kind of *antinomian* spirit prevailed to a great extent. Almost every one who was questioned, said that he could do nothing—could not repent; could not make himself a new heart;—could not cause himself to love the Lord Jesus, &c. And yet it was perfectly evident, that, in all this, there was no proper sense of dependence on God. This plea of inability was clearly used as an excuse for doing nothing, and as a refuge from present distress. And the tendency of it manifestly was, to paralyze, wonderfully, the feelings of the soul.

Great efforts became necessary to destroy the influence of this. Metaphysics were kept out of sight.

We esteem it a subject of congratulation that any of our orthodox friends are sensible of the dangerous influence of an *antinomian* spirit, and are disposed to do any thing to counteract it. At the same time, we deem it pertinent to inquire, what has given prevalence to such a spirit? We do not inquire, however, because we are ourselves at a loss to determine; but rather for the purpose of turning the attention of the more candid amongst orthodox, or Calvinistic preachers, to the real effects of their peculiar doctrines on the minds of a large portion of their hearers. To us it appears by no means strange that an antinomian spirit should prevail, (it would be far more wonderful if it did not prevail) where the people are told from Sabbath to Sabbath, that they are in a moral respect totally unable to do any thing toward their salvation; that the very prayer of the unregenerate is sin; that a certain number of mankind were eternally, and without reference to character, elected to salvation, and will infallibly attain it, and that of the rest it was eternally decreed that they should perish in their sins. So far from its being denied that these are the doctrines of Calvinism, many glory in the inculcation of them as the distinguishing excellence of their preaching. From these doctrines an *antinomian* spirit springs up as their natural fruit. Nor is this spirit more prevalent at the period of *revivals*, or times of high religious excitement, than at other times. It is only *more manifest then.* It operates with equal force, and equally produces at all times its destructive effects, wherever it has taken root. Let a man be once persuaded that his eternal fate is fixed in the councils of heaven, and it is of little avail that you tell him, that his own ignorance whether he is or is not elected, should induce him to strive and labour for his salvation. He immediately replies, that neither his ignorance or his knowledge, his indolence or his exertions, will affect the Divine decree; that if he is not elected, it is useless to practise austerities and to deny himself the satisfactions and pleasures of the *present life*, since this will purchase no mitigation of the sufferings of the *life to come*; and that, if he is elected, God will, in his own time, find means to bring his chosen into the fold of safety.

This is the spirit and the state of mind which the writer in the *Herald* acknowledges to have been prevalent in the place of which he has been speaking.—Now, though he disapproves this spirit, and is pointing to the means by which it may be quelled, yet we would inquire, not by way of reproach, but in that spirit of meekness and faithfulness which is the dictate of true christian friendship, and with an honest desire to remedy what we sincerely believe to be serious and alarming evils—with this spirit we would inquire whether the evil complained of is not the direct result of the particular style of preaching adopted by Calvinists? And whether they are not answerable for all the demoralizing effects that may ensue from the inculcation of doctrines that engender such a spirit? That this *antinomian* spirit was produced by that species of metaphysical preaching which is so prevalent among the orthodox, is indirectly acknowledged by the writer. Speaking of the means that were used to destroy the influence of this spirit, he says, "Metaphysics were kept out of sight." But why was that particular style of preaching which he calls *metaphysics* studiously avoided, and kept out of sight, unless it was this which engendered and kept alive the injurious principles of which we are speaking? This was undoubtedly the fact. But if metaphysical preaching is followed by such consequences *once*, why not *twice?* Why not *always?* These consequences were a little more *manifest* to the writer, in the instance specified, and they struck him with alarm. But we are most firmly convinced that if he could look into the hearts of those, especially the young, who constantly attend and put confidence in the ministrations of those who delight in the inculcation of the prominent doctrines of Calvinism, he would find that the same dangerous spirit was continually operating and secretly producing the most injurious practical effects. And we cannot but contemplate with surprise and regret, the inconsistency of the man who, while he acknowledges the danger of preaching particular doctrines to a particular class of hearers, during a *revival*, still goes on in his weekly ministrations, to inculcate the same doctrines, though upon his own principles, he must acknowledge that a majority of his audience are in the same circumstances with those from whom he has at another time studiously endeavoured to conceal these doctrines on account of their injurious effects.

As a further illustration of this subject, we shall quote two other paragraphs from the above-named writer in the Missionary Herald.

In the early stages of the revival, the doctrine of entire dependence on divine agency was, in the presence of the unconverted, less urged than some other doctrines. It was seen to be abused.

The *intentions* of those who inculcate the doctrine of "*entire dependence on divine agency*," may be, and undoubtedly are in most instances good and praiseworthy. But that they have miserably mistaken the proper intentions and character of revelation must be manifest, we think, to every fair and unbiassed mind, "Entire dependence on divine *agency*"! when, at the same time, the New-Testament is full of the evidence that the great object of the preaching of Christ and his apostles was to urge men to the faithful exercise of *their own powers*, in full reliance on the principle that their salvation, or their perdition, were entirely the subject of their own choice, and would be determined by the course they voluntarily pursued. We believe as firmly as any man, and would maintain as earnestly our entire dependence on the power and beneficence of Deity for the continuance of our existence and powers, and our need of his constant aid and direction in the discharge of our duties. But to say that we are entirely dependent on the "divine *agency*," or (which is the meaning of the writer) to say that we cannot exercise those moral powers which God has given us and enjoined upon us to exercise faithfully, at the peril of our everlasting salvation—cannot repent, turn our feet into the right and safe paths, and purify ourselves from the corruptions of the world, till we are specially and irresistibly moved thereby by a divine impulse—to say this, is, in our opinion, at once to deny and to run counter to the whole testimony of revelation respecting the moral powers and duties of man, as a rational and accountable agent. It takes away, at once, from those who believe it, their sense of responsibleness, strengthens the power of temptation over the wavering and unstable, and inevitably leads to a most destructive laxity of practice. No wonder that the writer of the above paragraph, if he seriously desires, as undoubtedly he does, the moral welfare of his people—no wonder that he is alarmed at, and endeavours to prevent the influence of such doctrines on the minds of religious inquirers! The great subject of wonder and of regret is, as we have before said, that he should not perceive that these doctrines are in secret continually producing the same influence wherever they are inculcated, and that their effects are none the less deleterious and alarming because not particu- *manifested*, and made visible and palpable.

The other paragraph, to which we alluded, is the following:

The *doctrine of election* acquired, suddenly, and without previous examination, a great currency among many, who, before, disbelieved it. They seemed to take its truth for granted.—They appeared willing to risk their eternal interests on the certainty of the doctrine. But nothing could be more evident, that this was only for the sake of quieting their consciences.—If the doctrine of election was true, they were disposed to believe, and were forward to assert, that it was not worth while for them to repent, or to do any thing else. They had an answer to every intreaty and warning:—"If I am to be saved, I shall be saved, even though I do nothing; and if I am not to be saved, what good will all my efforts do?"

Such are the natural consequences of the doctrine of election, as it is commonly inculcated. And though, in many instances, the natural good sense of the individual, his remaining good principles, or his intercourse with judicious friends, may check the tendency and prevent the final bad results of these principles, yet in how many instances do they not operate in their full extent, and carry their victim forward to the fatal point beyond which there is no return. We sincerely believe that those who inculcate these doctrines regret as seriously as we do all instances in which these consequences follow. Why, then, we inquire with earnestness, do they not credit and yield to the dictates of their own experience, and abandon a style of preaching so manifestly injurious? Why will they not listen to the sincere and faithful expostulations of those who, whatever may be their difference of religious speculations, are as truly solicitous as they are for the best interests of truth, virtue and piety?

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. X.

It will not be thought surprising that by the scene which I described in the last chapter, Mr. Carverdale was entirely exhausted.—While the excitement of the occasion lasted, he looked and spoke with almost the animation of youth. But, when it was over, he sunk down weak, trembling, and nearly fainting. The old cords had been stretched more than they could bear, and lost their tone forever. When the people had dispersed, he attempted to rise from his seat and follow them, but was unable. Several of his friends advanced to his assistance. "The light is almost burned down," said he, in a voice scarcely audible; "might it only go out here at the altar, how privileged I should be." Some one expressed a hope that it might be yet continued for a season to the great benefit of his church. He shook his head. "No," said he; "and why should I wish it? It is only a flickering, fitful flame.—It may brighten a moment to-day, but will be dim again to-morrow, and cheer no one. No; my poor flock need a vigourous flame—a burning and shining light. I am wasted. And if it please my God soon to remove me to a place among the stars of the firmament, why should I lament, or why should you? For I have that hope; I thank God, I have that hope."

This he said with frequent interruptions, showing that his spirit was stirring, though his body was weak. He seemed unable to say more, and was carried in the arms of his friends to his house, and placed in bed. He fell into a sort of sleep, which the physician declared to be the prelude of death, and which he said it would be useless and cruel to disturb by attempting to prolong life. "The machine," said he, "is worn out, and will gradually come to a stop."

He remained in this state, apparently unconscious of what was passing around him, until I was summoned to the afternoon service.—In the same state I found him on my return.—In the mean time, the report had obtained currency among his parishioners, that their minister was dying. With affectionate concern they crowded around his dwelling, and manifested the strongest sense of his worth, and liveliest gratitude for his past services. Never have I known eulogy more eloquent than that which I read in their tearful eyes, and whispering voices, as they stood silently waiting, or anxiously conversing, before the door, and beneath the windows. Their sound was distinctly heard in the chamber, as I stood with his friends beside his bed. It at length seemed to arouse him, and he opened his eyes. "What is this?" said he.

"The people have come from meeting," it was replied, "and are anxious to know how you do."

"They are kind souls," replied the old minister; and, turning his eyes around as if looking for some one, he called me by name. I bent over him, and he took my hand. "Go to them, my young friend; tell them I thank them for all their fidelity and kindness. Carry them my last farewell. Bid them remember my last instructions; and God bless them."

I went to the door, and beckoning to the several groups, collected them together, and spoke to them as I was desired. When I returned to the chamber, the good old man was taking leave of his friends, and to each of them giving his blessing. He called for me. He was exhausted, and could no more speak audibly. His lips moved, and I thought I would have given worlds to know what they would utter. After a few moments' silence, he exerted himself again, and we understood him to ask that there might be prayers. I kneeled down, with his hand still in mine, and commended his spirit in such words as I was able, to the great Father of mercy. It was a solemn moment. There was a silence and awe like that of the tomb, interrupted only by the laborious breathing of the dying man, and the low voice of youthful supplication. When I had ended, he pressed my hand, but said nothing. We feared that he would not speak again; but it was permitted us to hear his last words distinctly. For, when something had been said respecting the good man's support in death, he spoke out audibly—"the testimony of conscience, and the mercy of God." This was his last effort. We stood silently watching for his departing breath, when, as the sun was going down, its beams forced their way through an opening amid the branches of the thick trees which grew before the windows, and fell full upon his face. A smile came over his countenance, and, before it had entirely passed away, he ceased to breathe. I remembered his conversation of the preceding evening, and rejoiced at his quiet and happy departure.

When it was known that their pastor was actually dead, all those of his parishioners who had not retired to their homes pressed into the house to take a last look of one whom they had loved and reverenced so much. Not a word was spoken by any one in the chamber of death. The silent gaze, the tearful eye, and the cautious tread, evinced the impression which was upon every heart, and the feeling of awe with which the sleep of the patriarch was contemplated.

My own feelings during these scenes it is impossible for me to describe. But I have always felt that I had reason to thank God for appointing me to open my ministry in so singular and affecting a manner. The serenity of aged piety, and the peace of a christian death-bed, gave me impressions which helped still more to prepare me for my work. I am certain that for years this day was present almost constantly to my mind, and endowed me with courage, fortitude and spirituality which I might not otherwise have attained.

HYMN.

To the editor of the Christian Disciple—

SIR,

In the following Hymn, founded on certain passages in the Apocalypse, [Rev. iv. 11. 3. xv. 3.] an attempt is made to retain, as far as possible, the very language of the sacred writing; and all the merit of the verses, if they have any, is owing to this circumstance.

AROUND the throne of God
The host angelic throngs;
They spread their palms abroad,
And shout perpetual songs:
Him first they own, Him last and best;
God ever blest, And God alone.

Their golden crowns they fling,
Before his throne of light,
And strike the rapt'rous string,
Unceasing day and night:
Earth, heaven and sea, Thy praise declare,
For thine they are, And thine shall be.

O, holy, holy Lord!
Creation's Sov'reign King!
Thy majesty adored
Let all creation sing:
Who wast, and art, And art to be;
Nor time shall see Thy sway depart.

Great are thy works of praise,
O God of boundless might;
All just and true thy ways,
Thou King of Saints in light!
Let all above, And all below,
Conspire to show Thy power and love.

Who shall not fear the Lord,
And magnify thy name?
Thy judgments sent abroad,
Thy holiness proclaim:
Nations shall throng From every shore,
And all adore In one loud song.

While thus the pow'rs on high
Their swelling chorus raise,
Let earth and man reply
And echo back the praise:
His glory own, First, last, and best,
God ever blest, And God alone.

OBITUARY NOTICE.

Died, in Princeton, March 7, Mrs. PERSIS HASTINGS, wife of Mr. Samuel Hastings, aged 32.

In the death of Mrs. Hastings, her husband sustains the loss of a judicious and an affectionate wife—her children, a faithful and tender mother—her friends and acquaintances, an interesting and profitable companion—and the Congregational Church, a valuable and an exemplary member.

It is not, however, our intention to speak particularly of the character of Mrs. H.—we wish rather to benefit the living, by mentioning the influence of what we consider pure and undefiled religion, as exhibited in her firmness, resignation, peace and joy, in the hour of sickness, and in immediate prospect of death and eternity. Her views of religion were decidedly what are termed *liberal*—Those mysterious doctrines, upon which so much stress is laid by many of the present day, formed no part of her creed—but her faith was of that rational, practical nature, which works by love, purifies the heart, and overcomes the world—which teaches to do justly, to love mercy, and to walk humbly with God. She received Jesus Christ as the *Son of God*, and her hope of future happiness was the result of a firm belief in the mercy of God, through the mediation of Jesus Christ. In her estimation, no views or doctrines of religion were of any value, unless their immediate tendency was to make men wise and good—and she was convinced that the faith which was attended by humility, charity, and piety, was correct and saving.

With these rational, scriptural views of religion—views, which were not with her merely speculative, but, as we believe, practical, she passed through a long and distressing sickness with apparently perfect confidence in God, and entire resignation to his will. In scenes the most trying to a parent's feelings, no murmur escaped her lips; and, if her countenance was an index of her heart, all within was peace and submission. Though her faith was severely tried, yet it remained unshaken. As she approached the closing scene of life, she appear-

ed to be daily more and more convinced of the truth of liberal christianity; more and more attached to the church of which she was a member—her prayers for the dissemination of pure religion, free from the inventions of men, were fervent and earnest; and though she was always humble and distrustful of herself, yet her hope of happiness became more and more bright and animating as her entrance into another world appeared to be at hand—and she was at last enabled to say, "Father, into thy hand I commit my spirit."

Such was the happy influence of what we consider true religion, upon the feelings and hopes of our departed friend. It is said by some persons, that our faith cannot give peace and hope in the hour of death.—It is a great mistake—We have never seen an instance of more perfect resignation and peace, than the one we have now mentioned; and we have never known one more established in our faith than was Mrs. H.

In her death, her friends have consolation which the world cannot give or take away.

REVIEW, &c.

A LETTER FROM DAVID HOLMES,

To the Church of Christ in Amherst, N. H.—pp 58.

This valuable theological pamphlet is from the pen of a layman—a gentleman who, amid the busy avocations of his calling, has found leisure and felt a disposition to investigate the perplexing religious doctrines of the day, and having changed the leading features of his faith, has been willing, and shown himself well qualified to state "a reason for the faith that is in him." It should be distinctly remembered that Mr. HOLMES was a Trinitarian when he commenced this investigation; that all his early prejudices were enlisted for the doctrines of Calvin; that his interest and his standing in the religious community, being deacon of a Calvinistic church, must have predisposed him to find the Trinitarian doctrines in the New Testament. Yet, after an attentive examination, he makes the following declaration:

"The doctrine of the Trinity I do not believe to be warranted by the word of God. But I firmly believe it to be an invention of man.—The doctrines of *total depravity*, and *unconditional election* are, in my opinion, not the doctrines of the Bible, and are contrary to the perfections of God. I believe they are doing an evil in many respects, in flattering the spiritual pride of some, and driving many to disregard or deny the Bible."

This letter commences with a declaration of the reason which induced him thus to address his brethren of the church. It then enumerates more than three hundred and eighty verses, selected from the New Testament, all which support Unitarian doctrines. We have heard it observed that Mr. Holmes has here given a *complete collection of Unitarian texts.* But from this opinion we dissent, for we believe that a complete collection of Unitarian texts would include so nearly the whole of the New-Testament that (to use the language of a learned theologian of the present day) if the remaining passages were struck from the Testament, it would not sensibly diminish the bulk of the volume. The letter then gives a view of the passages of scripture which have been made the pillars of orthodoxy, and adds the rational and consistent explanation of them, which is commonly given by Unitarians. At the close, Mr. Holmes resigns his office as deacon of a church, whose system of faith differs so essentially from his own.*

It is not our intention to give a particular account of this pamphlet, for we hope every person at all interested in religious topics will purchase and read it with care and candour.—Yet we cannot omit one passage, which should be remembered by all. It refers to the *sophistry*, not to say *blasphemy*, with which some people attempt to evade the testimony of our Saviour himself, when he declares that he is not equal to God.

"To whom will Christ deliver up the kingdom? To whom will he become subject? Of that day and that hour knoweth no man; no, not the angels which are in heaven, *neither the Son*, but MY FATHER ONLY. Trinitarians say, Christ only spake of himself here as a man.—That is, in his human nature he did not know when that day would be; but *in his divine nature he did know.* Let us put a similar case.—Should a person be standing before me, and another person ask me, do you see that person? I shut up one eye and answer no, I *only mean* that I do not see him with the eye that is shut, although I see him all the time with the eye that is open!! Would you not accuse me of quibbling, thus to act? You certainly would.—Yet such unworthy quibbling as this, is by some laid to the charge of the holy Jesus." p 25.†

This pamphlet is for sale at the office of the Christian Register, and we understand will soon be found at the principal book stores in this city.

F.

* It is but justice to the senior pastor, the Rev. Jeremiah Barnard, to state that while he had the sole charge of the church in Amherst, none of the present unhappy divisions existed there. During his long, faithful, and arduous ministry, his labours have been to render his flock devout, moral, humble, and practical followers of their divine master; his own views were liberal, and he did not think it necessary to scrutinize the private faith of his hearers, recollecting that the scripture saith, "hast thou faith? have it to thyself before God." F.

† Mr. Holmes gives credit for this extract to Mr. Millard.

We understand that JOSEPH BARTLETT, Esq. has published his volume of Aphorisms, Blessings of poverty, &c. From the little time we have had to peruse it, the work appears to be replete with sound good sense and genuine wit; and it is to be wished, that that the public will patronize the work, and thereby the author no longer be obliged to write on *poverty*, to obtain a competency of the good things of this life.

Cent.

We understand that Mrs. Rowson, author of that interesting novel, "*Charlotte Temple*," is now employed in preparing for the press a sequel to that *tale of truth* entitled "*Charlotte's Daughters*," or the "*Three Orphans*"—and from the known ability of the author, we have every reason to expect a strictly moral, instructing, and interesting story.

ib.

BOSTON COURIER.

The *Prospectus* of this paper has been some time before the public. The plan has been so generally approved that arrangements have been made for commencing its publication. From the activity and talents of the editor, (Mr. ELISHA FULLER) we have no doubt that it will be conducted in a manner acceptable to the public, and that it will take a high rank among the journals of the day.

We understand that it is feared that circumstances will prevent the editor from commencing the publication of his paper so soon by a few days as he originally intended.

We understand that Selleck Osborne, a native poet of considerable eminence, is about publishing in a volume, the various fugitive pieces from his pen that have appeared, at different times, in the public prints.

Miscellaneous Intelligence.

FROM EUROPE.

The latest news from Europe is direct from France. The latest dates are Feb. 2d. It was universally expected that actual hostilities between France and Spain would soon commence. Large bodies of troops, foot, cavalry and artillery, are pressing on towards the frontiers of Spain. Perpignan is designated as the rendezvous of the army. An army of reserve is to be formed at Limoges.

The opening of the British Parliament was looked to with great anxiety, as the King's Speech would determine the part which England would take in relation to the controversy.

It was reported that war would not take place between Russia and Turkey. The following statement is from Odessa, (on the Black Sea) Jan. 16.

The Emperor, our Sovereign, is resolved to remain faithful to his pacific policy, whatever may be the fate of the new propositions which the Congress of Verona have made to the Ottoman Porte. All the Russian Consuls who gave any countenance to the Greek insurrection are recalled; and the diplomatic connexion between Russia and Turkey will be immediately re-established.

Latest from Europe.—Capt. Nye, of the brig Parthian, who arrived at New-Bedford, on Tuesday, in 35 days from Lisbon, states that Mr. Hutchinson, the American Consul there, informed him that France had declared war against Spain, and that the general conversation was that all Europe would shortly be involved.

It was reported that a Spanish corvette had been taken by a French frigate.

Spanish Blockades.—The Jamaica papers received contain the official protest of the British Rear-Admiral Rowley, commanding on the West-India station, against the declaration of Gen. Morales, placing the ports and coasts of the Spanish Maine in a state of blockade, and warning him against the execution of it as it respected British vessels. It is dated Dec. 5, 1822, and is a counterpart of the protest made by Capt. Spence, of the United States navy. A similar protest was sent by the Admiral to the Spanish General De la Torre. *Boston Gazette.*

SLAVE TRADE.

The French, Spanish, and Portuguese slave-traders are extremely active on the coast of Africa. The British sloop of war Driver, from July to September, 1822, boarded twelve slave vessels—seven of which belonged to Bahia, three to France, one to Havana, and one to Princess Island, having on board 5791 slaves. The Portuguese vessels had the royal authority to take slaves from Molembo and Cahunda, south of the equator, which the British cruisers could not prevent. The Driver, however, had captured a Portuguese brig and a Spanish sch. having 867 slaves on board, which were condemned, and the slaves liberated.

R. I. Amer.

A London evening paper says—"We are confidently assured that there is no foundation for the reports which have been circulated through a morning paper, of the King's intention to marry. The lady who was pointed at, in these reports, as the pretended object of the King's choice, is Lady Elizabeth Conyngham, the daughter of the Marquis of Conyngham."

FROM LAGUIRA.

The schooner Fox, arrived at Baltimore last Thursday, from Laguira, whence she sailed the 26th Feb. By this arrival, a letter has been received, containing the following gratifying intelligence.

The political state of the country, we are happy to say, is of the most pleasing kind as it relates to the war. Morales has sent a flag of truce, or cartel, to this place, with prisoners to exchange, from Maracaibo, by which we learn that place is closely blockaded by sea, and that Gen. Montillo was about to advance on it with a very considerable force, against which the Spanish general had but a very inferior number to oppose. There is but little doubt that the result will be favourable to the Republic; in which case, not only Maracaibo, but Porto Cabello is expected to capitulate.

By a late arrival from Honduras accounts are received that the congressional body of the Province of St. Salvador de Guatemala, has resolved to propose a union with the United States, on the footing of the other states.

The province of St. Salvador de Guatemala lies between Mexico proper and the Republic of Colombia.—It extends from the Gulf of Mexico to the Pacific Ocean. The population is estimated at 170,000.

Mexico.—By the latest accounts from Mexico, which come down to Jan. 26, we are informed that the authority of Iturbide is greatly weakened, and in all probability his reign near its close. The government is represented as in the extreme of poverty. A paper currency to the amount of four millions had been issued. It fell fifteen pr cent. immediately.—Though Iturbide has been successful in a few instances in his contests with the insurgents, yet they are still numerous. The northern provinces are said to be in a state of revolt.

Spanish Spoliations.—It is reported that two American brigs, one of them supposed to be the James Lawrence, of Newburyport, have been recently captured by Porto Rico privateers, and carried into that *lawless* island!

Cent.

The number of students at the University of Berlin, the last summer, amounted to 1162, viz: 227 theologians, 411 jurists, 350 physicians, 174 students in philosophy; at Bonn, the number of students was 271; at Breslaw, 539; at Halle, 866; at Konigsburg, 259—total, 3396 students—of which are 1043 theologians of the reformed church, and 193 catholics; 1096 students of law; 624 physicians, and 468 students in philosophy. *Brussels paper.*

DOMESTIC.

It is confidently reported that a negociation has been set on foot between the constituted authorities of the city, and a few individuals, relative to the sale of the land on which the rope-walks now stand, at the foot of the common, as a site for a range of dwelling houses. A spirited communication has appeared in the Daily Advertiser on the subject. It is complained that such a range would intercept the prospect from the mall of that "beautiful amphitheatre of hills," at the west and south, "covered with ornamented groves, and beautiful country seats"—a view, respecting which the writer expresses himself in the following terms:

I do not fear contradiction when I assert, that the various, and continually changing prospect, which is presented to the eyes, as you pass round the common, from the bottom of the mall, to the termination of it at the foot of Beacon street, surpasses, I will not say the Champs Elysees at Paris, or the Garden of the Luxembourg—or Hyde Park—or the Green Park in London, or even the battery at New-York, or the Boom Quays at Rotterdam, but every other view in every other city in the world of which we have any knowledge, except that from the Villa Reale to which it does and must forever yield.

Robberies.—On Wednesday night, last week, about 10 o'clock, Mr. John Andrews, of this city, was attacked by two men, and knocked down in State Street, and $90 taken from him; and on Thursday night, Mr. Hovey, of Acton, was robbed of his pocket-book by a foot-pad on Charlestown bridge.

An estimate of the quantity of raw cotton spun in the United States, and the number of spindles in each state, extracted from original returns of the marshals employed to take the census of 1820:

States.	*lbs. Cotton annually spun.*	*No. Spindles.*
Maine	56,500	3,070
New-Hampshire	412,100	13,012
Massachusetts	1,611,796	30,304
Rhode-Island	1,944,220	63,372
Connecticut	897,335	29,826
Vermont	117,250	3,278
New-York	1,412,495	33,160
New-Jersey	648,600	18,124
Pennsylvania	1,062,753	13,746
Delaware	423,800	11,785
Maryland	849,000	20,244
Virginia	3,000	
North Carolina	18,000	288
South Carolina	46,449	588
Kentucky	360,951	8,097
Ohio	81,360	1,680
Total	9,945,609	250,573

Law Questions.

DEDHAM, MARCH 7.—The Supreme Judicial Court, holden by Judge Jackson, closed its winter term in this town on Saturday last, having been in session two weeks.

During the term, the presiding Judge read the opinion of the Court, as prepared by WILDE, J. in the interesting case of *Holbrook* vs. *Holbrook*, which was argued in October, 1821.—The decision of the Court is, *that the statute of 1811 exempts from taxation those who go from one society to another, though of the same denomination.*

This has long been a disputed point; but is now at rest. The Chief Justice, however, did not concur with the other four Judges, in the decision.

The opinion of the Court was pronounced by JACKSON, J. during the late term of the Supreme Judicial Court, in this town, on a question of some interest to military men, which was argued last October. A vacancy in the office of Captain had been filled by electing a private from the ranks. The question was, whether the Ensign was superseded. The Court determined that he was not—that the *Lieutenant only*, in such cases, could be said to be superseded; and that in all cases, the officer next in command, and *he only*, is superseded by the promotion of one of his subordinate officers, or a private. On any other principle, the Court said, a whole army might be left without officers by the apointment of a comanding general from among the people at large.

Had the Lieutenant, in the case before the Court, been elected Captain, the Ensign would have been superseded by the choice of a private to the office of Lieutenant.

State of New-York Hospital for the year 1822.

During the year there have been 1504 patients admitted, who, with 216 remaining on the 31st of December, 1821, make 1720 who have received the benefit of the Hospital during the year 1822:—Of this number, 1046 have been cured—160 relieved—114 have been discharged at their own request, or that of their friends, and 17 as improper objects;—31 have eloped, or been discharged as disorderly—and 114 have died; and 238 remained on the 31st Dec. 1822.

The whole amount of expenditures of the Hospital, exclusive of the Lunatic Asylum, for the year 1822, has been 20,701 dollars and 6 cents; and the receipts amounted to 22,632 dollars and 16 cents, leaving a balance in favour of the Hospital, of 1,931 dollars and 10 cts.

The Rev. Daniel Dana, D. D. of Londonderry is appointed by the Governor of New-Hampshire, to deliver the Election Sermon in that state.

Fire.—A fire broke out in the Washington Hall, Philadelphia, on Monday morning last, which entirely consumed the buildings, as well as the roof of the Mansion House Hotel, adjoining. There is no doubt of its being the work of a vile incendiary, as there has not been any fire in it for several days past. *Phil. F. Gaz.*

A scenic representation of the tortures of the Inquisition has been exhibited at New-York. On Thursday last, the receipts were for the benefit of the New Presbyterian Church. It is a little remarkable, that the Protestant Church should be able to derive a benefit from this source. *N. Y. pa.*

We learn from Brunswick, that, on Thursday, a man by the name of Samuel A. Coombs, was killed in a pugilistic engagement with one Patrick Cole, an Irishman. *Portland pa.*

THURSDAY LECTURE.

March 27.—Text, Luke vi. 35.: Do good and lend, hoping for nothing again; and your reward shall be great.

An Ecclesiastical Council convened at Plymouth, on the 12th inst. upon the request of Rev. William T. Torrey, for a dismission. The Council unanimously advised a continuance of his present connexion in the ministry.

We understand the name of the Right Rev. Bishop Cheverus appears in the list of French Bishops; he is nominated to the see of Montauban, near Thoulouse. Should he accede to the wishes of the French King, our community here will sustain an irreparable loss, in the deparure of this amiable, conciliating, learned and excellent Prelate.

☞ The remainder of the Abstract of the Report of the American Bible Society, which we intended to have given in this paper, is necessarily deferred till our next.

INSTALLATION.

On Wednesday, the Rev. Samuel Green, late of Reading, was installed over the Union Church and Society in Essex Street, in this city: Sermon by the Rev. Dr. Woods, of Andover.

MARRIED,

In this city, Mr. Amos Gove, to Miss Mary Hayden.

Mr. William C. Jenkins, to Miss Sarah Ellis.

In Newburyport, Stephen Hooper, Esq. of this city, to Miss Susan C. Marquand.

In Shewsbury, Mr. Samuel Wright, of Northampton, to Miss Betsey Slocomb, of the former place.

DIED,

In this city, Mr. Enoch Herlbert, aged 40.

Mrs. Sibbil Bryne, aged 40.

Mrs. Sally, wife of Mr. Joseph Batson, aged 67.

Mrs. Anastasia White, aged 67.

Mr. Jonathan P. Smith, aged 37.

In Washington, D. C. on Tuesday the 18th inst. Hon. BROCKHOLST LIVINGSTON, of New-York, one of the Associate Judges of the Supreme Court of the United States, in the 66th year of his age. A former report of his death was contradicted, and he was thought to be fast recovering. He was afterwards taken with a relapse, and survived but a short time.

It Littleton, Mass. Mrs. Abigail D. aged 33, wife of Mr. Timothy Prescott.

In Charlestown, Capt. Richard T. Harris.

In Marlboro', Miss Betsey Woods.

In Haverhill, Col. Richard Kimball, aged 62 a soldier of the Revolution.

In Brooklyn, Con. widow Lydia Davison aged 87.

In Worcester, Miss Elizabeth Maccarty, aged 70.

In Londonderry, N. H. on the 17th inst. Mrs. Mary Reid, aged 89, wife of the late Gen. George Reid.

In Marblehead, Mrs. Susan Devereaux, aged 93.

In Wenham, Capt. Israel Dodge, aged 23.

In Randolph, Mrs. Abigail, wife of Seth Turner, Esq. aged 54.

In New-Orleans, Feb. 17th, Mr. John Miller, of Portsmouth, aged 29.

JUST published, and for sale at this office and by the principal booksellers in this city,
'REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A BEREAN LAYMAN."

Three Important Questions Answered.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston Third edition.

NEW SUBSCRIBERS for the second volume of the Christian Register can have the previous numbers of this volume for 4 cts. per copy, and also the first volume neatly bound for $3,00. Subscribers who wish the first volume bound, can have it done by leaving them at this office, for 75 cts.

POETRY.

STANZAS IN A HAUNTED HOUSE.

The occasion of these lines was as follows:—There was, in Dublin, a house which the inhabitants deserted, as one of the rooms were supposed to be haunted. NOLAN, a celebrated Irish poet, undertook, for a small bet, to spend the night in the dreaded apartment, providing himself well with pistols, which he presumed would have the most powerful charm over such visitors as he expected. By the noise, he had reason to suppose that there were several sturdy ghosts on the outside of the doors and walls; but on his threatening to put a brace of balls through the first person that entered, he was soon suffered to be quiet. At six the next morning, his companions found him fast asleep, and the following lines on the table.—*Salem Gaz.*

If from the cerements of the silent dead,
Our long departed friends could rise anew;
Why feel a horror or conceive a dread
To see again those friends which once we knew?

Father of all! thou gav'st not to our ken,
To view beyond the ashes of the grave;
'Tis not the idle tales of busy men
That can the mind appal. The truly brave,
Seated on *Reason's* adamantine throne,
Can place the soul, and fears no ills unknown.

O! if the flinty prison of the grave
Could loose its doors, and let the spirit free;
Why not return the wise, the just, the brave,
And set once more the pride of ages free?
Why not restore a Socrates again?
Or give thee, Newton, as the first of men?

In this lone room, where now I patient wait,
To try if souls departed can appear,
O! could a Burgh escape his prison gate,
Or could I think Latouche's form was near,
Why fear to view the shades which long must be
Sacred to freedom and to charity?

The wind passeth over it, and it is gone.

I saw a dew drop, cool and clear,
Dance on a myrtle spray;
Fair colours deck'd the lucid tear,
Like those which gleam and disappear
When showers and sun-beams play.
Sol cast athwart a glance severe,
And scorched the pearl away.

High on a slender, polish'd stem,
A fragrant lily grew;
On the pure petals many a gem
Glitter'd a native diadem
Of healthy morning dew:
A blast of ling'ring winter came,
And snapp'd the stem in two.

Fairer than morning's early tear,
Or lily's snowy bloom,
Shines beauty in its vernal year,
Bright, sparkling, fascinating, clear,
Gay, thoughtless of its doom!
Death breathes a sudden poison near,
And sweeps it to the tomb.

A SOLACE.

BY REV. J. BRETTELL, ENG.

'Tis sweet to think, that when I die,
There's one will hold my languid head,
And let me on her bosom lie,
Till every breath of life is fled.

And when these beaming eyes shall close,
And lose at last their fading ray,
Forever fixed in deep repose,
She'll watch beside my lifeless clay.

'Tis sweet to think that when I'm dead,
Her eye will pour its softest tear,
Her hand upon my green turf shed
The sweetest flow'rets of the year.

'Tis sweet to think we both shall lie,
Ere long, within one common tomb;
'Till, from Death's bonds released, we fly
To those blest realms beyond its gloom.

Miscellany.

From the New-York Spectator.

INTEMPERANCE.

According to the official reports from both cities, it seems that in London, during the year 1822, there were but four deaths from intemperance, with a population of thirteen hundred thousand; and in the city of New-York, with a population of only one tenth of that number, the deaths from the same cause were FORTY-FOUR!!! Mr. Condict, a member of Congress from New-Jersey, a short time since, when presenting a petition for a heavy excise upon domestic distilled spirits, and an increased duty upon imported spirits, made the following just remarks, the pertinence and truth of which are amply verified by the fact above stated. "What," asked Mr. C. "is the *crying* sin, the besetting and the *besotting* sin of our country, which sinks us in our own estimation, and the estimation of the civilized world? What is it that degrades and debases man, below the level of a brute—that unfits him for the duties of social and domestic life? What is it that carries strife and contention into every neighbourhood? What invades the domestic circle, banishing conjugal affection, and sundering every tie of endearment? What entails poverty and wretchedness, and infamy, upon the innocent, literally 'visiting the iniquities of the *fathers* upon the *children*, unto the third and fourth generation?'—What is it that wrings the tear from the eye of disconsolate beauty, and reddens its cheek with blushes? What is that which draws forth the midnight sigh, from the lonely and broken-hearted mother, as she strives to cover her shivering infant, with her scanty rags, or stifle the cries of hunger, by the charities of her neighbour? What inflicts disease, in its most painful and loathsome shape? What bloats and deforms the human countenance, and effaces the image of the Creator from his creature?—What is it that sweeps, 'as with the besom of destruction,' more human victims to an untimely grave, than sword and pestilence combined? What fills your poor-house with paupers, and your hospital with invalids? What crowds your jails with criminals, and gives employment to the hangman? It is *Intemperance* in the *use of spirituous liquors.* And if it be in the power of government to restrain this deluge of moral evil, and diminish the sum of human misery; if, by levying a tax, you snatch one victim from ruin, and rescue his helpless family from the depths of degradation, will you not exert the power?" Mr. Condict is right. We have ever been the advocates of a duty upon ardent spirits—such a duty, at all events, as would produce a *financial*, if not a *moral* effect. A duty of 25 cents per gallon, on the spirituous liquors consumed in the United States, would yield to the treasury an annual revenue, say of six or eight millions of dollars. A sum, which, if faithfully applied, would rapidly extinguish the national debt; or which would be sufficient, in a few years, if economically applied to internal improvement, to connect the various sections of this extensive empire, by navigable canals, and good roads. Such a tax, in every point of view, would be less objectionable than any other that could be imposed. We would have our system of revenue such, that the tippler could never raise the intoxicating bowl to his lips, without casting his mite into the treasury. "There is no country," said Mr. C. "where the means of intoxication are so abundant and so cheap as in our own, and the consequences are daily more apparent and more and more alarming. The rich bounties of Heaven, our precious bread-stuffs and delicious fruits, are converted into this fatal poison, disguised in a thousand forms, to allure us to destruction. It enters into every door, and the cup is presented to every lip. Whilst you tax the tea, the coffee, the molasses, the sugar and the salt, used by *every* member of *every poor* family, you suffer the whiskey, the gin and the brandy of the country, in their desolating progress, to blight its fairest prospects, "as with blasting and mildew."

From the London Morning Chronicle.

A book entitled *Travels in Ireland in the year* 1822, exhibiting sketches of the moral, physical, and political state of the country, is at present in the press, by Thomas Reid, Esq. a member of the Royal College of Surgeons. The picture, which he gives, from observation, of the state of Ireland in the publication now preparing, is, indeed, deplorable. As an instance, we may mention, from memory, a description of a cabin, which he met with in the neighbourhood of Armagh, the residence of the Primate of all Ireland, and capital of the Metropolitan See, certainly not the worst part of the Island. On coming up to the miserable hut, he heard an extraordinary noise in the interior of it, and alighting from his horse, proceeded to the door to ascertain the cause. After pulling a large bush out of the door-way, which had been placed there as a barrier against ingress or egress, the first objects which presented themselves to him were two naked children tied to the foot of an old and wretched bedstead, to prevent them from approaching too near the fire.—To the other foot of the bedstead, two pigs were similarly fastened, and as hunger and restraint were operating on both parties, they gave vent to their discontent so loudly and discordantly, as to excite the attention of the passing stranger. Upon inquiry, it appeared that the man and woman who owned the cabin had gone to the bog in the morning, to provide their winter's fuel, and had left their unfortunate offspring, together with every thing else they possessed, to the care of Providence during their absence, probably for the rest of the day.

From the Columbian Star.

SPARROWS.

"It has been ascertained, as nearly as such things can be, that a pair of sparrows destroy, in one week, 3360 caterpillars."

The preceding paragraph suggests to us a remark or two, which ought to be urged on the attention of those, who, from ignorance or wantonness, wage exterminating hostilities against the feathered tribe. Birds in general feed on insects and worms, which destroy vegetables. The immense numbers thus consumed, may be inferred from the fact stated in the paragraph which we have quoted. How impolitic, then, it is to destroy our allies in the protection of our fields and gardens! The destruction of vast fields of grain, by flies, in some parts of our country, has been reasonably attributed to the extermination of the birds.—It has, indeed, been found necessary to protect several species by law; but policy and humanity require that the protection should be much farther extended. Some birds are pursued with unsparing hostility, from errroneous notions of their pernicious habits. The woodpecker is of this class; yet he deserves the gratitude, instead of the ill-will, of man. He bores no trees but those which are unsound; from which he extracts the insects which are slowly effecting their destruction. It is doubtful, whether man is not, on the whole, a gainer by most of the animals which approach his habitations.

In destroying the birds, our birds are chargeable, moreover, with a sin in point of taste.—Who that has the least "music in his soul," that has a heart susceptible of delight from the loveliness of nature, has not often been charmed while listening to the full chorus of the grove, when

"Every copse,
Deep tangled, tree irregular, and bush,
Was prodigal of harmony."

Who that has felt this, will not grieve to witness the destruction of these joyous minstrels—these interpreters of the mute hallelujahs of nature? Travellers in England have remarked, that the forests and groves there are far more "prodigal of harmony" than ours, from the circumstance that the birds there are less exposed to annoyance. We wish not to witness the rigours of English game laws in this country; but we do wish that enlightened policy and humanity might as effectually protect our feathered friends and benefactors.

EDUCATION IN MAINE.

There are in this state two colleges, and from twenty to thirty academies endowed by the state; but the greatest efforts are directed to the common schools. Every town in the state is obliged to raise an annual tax, equal, at least, to forty cents on each of its inhabitants—and, according to the last census, the aggregate of this tax for the whole state, is $119,334—equal to the income of a capital of $1,955,567, at the usual rate of interest. This tax is expended in the support of free schools; and, for the purpose of an equal participation of the benefit, each town is by law subdivided into convenient school districts, and the money raised is disbursed among them in proportion to the number of youths between the ages of 4 and 21 years in each. There is throughout the state one school house for every two hundred of its inhabitants, making about 1500 in the whole. Parents and guardians are obliged to furnish those under their care with such books as the superintending committee shall direct—in default of this, the books are supplied, and added to the tax of the delinquent, if he is of ability to pay. One third of the whole tax raised is permitted to be expended in supporting school mistresses. These last usually keep school in the summer season, and instruct those whose labour is of little value—the masters keep in winter, when there is more leisure, and larger scholars attend. The support of summer schools probably averages about *eight* dollars per month, and that of the winter schools about *twenty.*

Who can calculate the moral force of this system?

From the Hartford Courant.

CANADA THISTLE.

A few days since, I called on a member of the Litchfield County Agricultural Society, who showed me a piece of ground from which he had easily and effectually eradicated the *Canada Thistle.* As this subject is becoming very interesting to this portion of the country, I trust an account of the process by which this object was effected will not be unacceptable to your agricultural readers.

The secret consists in cutting off the plant near the ground at the *change of the moon*, or in the *new moon*, as near the change as possible, in *June* or *July.* This, my informant says, will generally destroy all the plants the first year; but, should any shoots sprout the next year, let the same course be pursued, and, in two or three years, there will not a root remain.

This process, of course, is better adapted to cases where the evil has but just commenced. This is the third year from the commencement of the operation on the small piece I was shown, say from two to four rods square; and, at this time, not a Canada Thistle is to be found there; although three years since they constituted the principal growth. That the circumstances attending this case were correctly detailed, was confirmed to me by a neighbour of my informant, who was present, and who had witnessed the whole process. He informed me that he derived his information from a farmer in Dutchess county, by whom, and in whose vicinity, this course has been extensively pursued, and with uniform success. The discovery was first made, as I am informed, through the same channel, by an observing farmer in Troy, (N. Y.) Some years since, being much infested with these troublesome weeds, he cut down a quantity of them in the vicinity of his house, and was surprised to find the next year that those he had thus served did not shoot up again. Upon recurring to dates, he found they had been cut exactly at the change of the moon in June. This induced a second experiment, which produced the same result; but subsequent and more extensive experiments have determined the best time for cutting these noxious weeds to be as I have before stated.

A FARMER.

In Connecticut, any person who suffers the Canada Thistle to grow on his land is liable to a heavy fine.

DESTRUCTION OF SCIO.

The following is an extract from a letter from the Rev H. D. Reeves, dated Constantinople, Oct. 8th, 1822, published in the Monthly Extracts from the correspondence of the British and Foreign Bible Society, (31st Dec. 1822.)

We proceeded from Vouria to Scio, where we had an opportunity of witnessing the melancholy and utter desolation which has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome, and built entirely of stone, and found the houses, the churches, the hospitals, the extensive college, where a few months ago six or seven hundred youths were receiving their education, one mass of ruins. On every side were strewed fragments of half burnt books, manuscripts, clothes, and furniture, and what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen but a few miserable half starved dogs and cats. The villages shared the same fate, and of a population of 130,000 Greeks, there remain, perhaps, 800 or 1000 individuals scattered through the most distant villages. In the town nothing has escaped but the consul's houses, and a very few adjoining them, which could not be burnt without burning the consulates.

From the painful sight of these dreadful effects of unbridled human passions, we were a little refreshed by visiting, in the afternoon, the country house of the British Vice Consul, Signor Guidice, who, during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery. He has a little colony of 207 Sciots, chiefly women and children, hutted in his garden and premises, whom he feeds at his own expense, and who, under the British flag, have found protection amidst the wreck of their country. There are similar establishments in some of the other European consulates. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil; but, as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months. I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other consulates.

An unanswerable argument against canals.

In the reign of Charles II. a company of Dutch contractors proposed, on certain terms, to make the Tagus navigable to Lisbon, and the Mansanares from Madrid to where it meets the Tagus. The council of St. Castile, after much deliberation, answered, "That if it had pleased God that these two rivers should have been navigable, he would not have wanted human assistance to have made them such; but, as he had not done it, it is plain that he did not think it proper that it should be done. To attempt it, therefore, would be to violate the decree of his providence, and to amend the imperfections which he designedly left in his works.

LIST OF ACTS

Passed the Second Session of the Seventeenth Congress of the United States.

[CONTINUED FROM OUR LAST.]

For the relief of Abraham Snyder.

Making appropriations for the military service of the United States for the year 1823.

Making further appropriations for the military service of the United States for the year 1823. (For the Indian Department.)

Making further appropriations for the military service of the United States for the year 1323, (fortifications.)

To prolong the continuance of the Mint at Philadelphia.

Further to extend the provision of the act entitled "an act supplementary to an act entitled an act for the relief of purchasers of the public lands prior to the 1st July, 1820."

To continue in force an act, entitled "an act regulating the currency, within the United States, of gold coins of Great Britain, France, Portugal and Spain, and the crowns of France and five franc pieces," passed the 29th day of April, 1816, so far as it relates to the crowns of France and five franc pieces.

Making the gold coins of Great Britain, France, Portugal, and Spain, receivable on payments on account of public lands.

Extending the time allowed for the redemption of land sold for the direct taxes in certain cases.

To amend an act, entitled "an act further to regulate the entry of merchandise imported into the United States from any adjacent territory."

Vesting in the State of Virginia the right of the United States to all fines assessed for non-performance of militia duty during the late war with Great Britain, within the said State.

To provide for the settlement of the accounts of Daniel D. Tompkins, late Governor of the State of New York.

For the relief of Henry Lee.

Making appropriations for public buildings.

For altering the times of holding the District Courts of the United States for the District of Vermont.

TRUE MESSIAH EXALTED.

A THIRD EDITION of this deservedly popular Tract has just been published by John Prentiss, Esq. Keene, (N. H.) and is now for sale at this office—price 75 cts. per doz. $5 per hundred.

Feb. 14.

JUST published, and for sale at the Bookstores of Samuel T. Armstrong, Richardson and Lord, Lincoln & Edmands, James Loring, Cummings & Hilliard, and N. S. and J. Simpkins—"An Account of the Revival of Religion in Boston, in the year 1740-1, 2, and 3, together with some account of the Rev. George Whitfield. By Thomas Prince, one of the then pastors of the Old South Church." Neatly covered—price 20 cents.]

HYMN BOOKS.

FOR SALE at this office, The Andover Selection of Hymns and Psalms, for Social and Private Worship.

March 21

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